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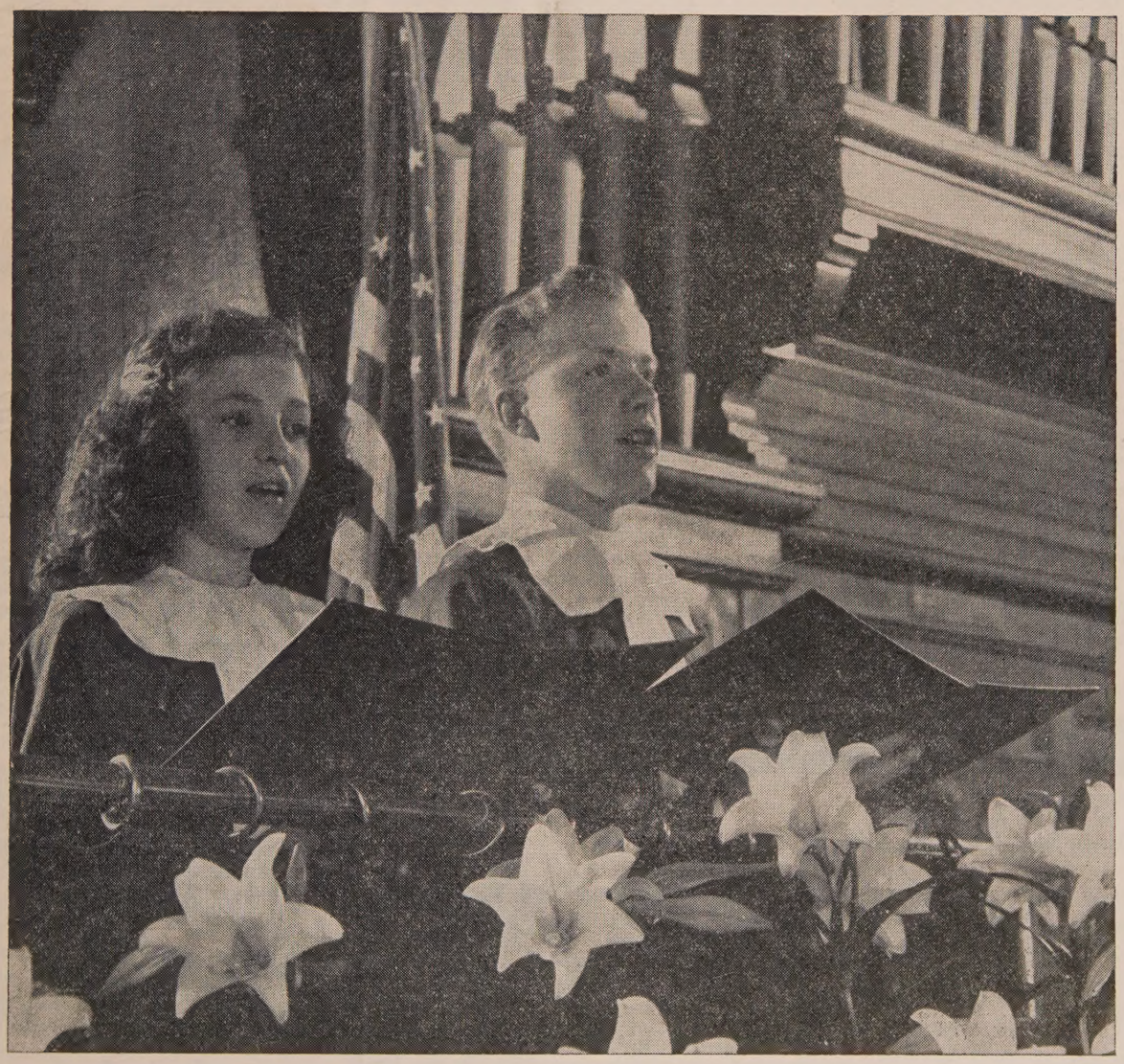

Joyous Voices Sing
The Resurrection Story
In Churches Everywhere

OFFICIAL NAE ORGAN

Readers Say—

After Graham in India

To the Editor:

The response to Dr. Billy Graham's appeal in his Indian campaign (*Action*, March 1) was staggering. In every place it far exceeded expectation and preparation so that our counsellors had to deal with small groups instead of individuals. The total registered decisions for the twelve main rallies held in India were sixteen thousand. Of these about sixty per cent were first time conversions. Most of them were from nominal Christian backgrounds but there were also numbers of Hindus, Mohammedans Buddhists and Sikhs.

Another outstanding result of this effort has been the unprecedented cooperation between Christian churches and other groups. It is also true that God blessed financially. Billy Graham has support from America for himself and his team and for their travel so that this was not borne here. But all other countries he has visited, including England, have needed additional support to help with the local expenses for the campaigns. India has the distinction of having met her own local expenses entirely! Even in Bombay where the big meeting was cancelled and no offering possible, still funds came in sufficient to cover all expenses.

We thank God profoundly for this breath of new life in the Churches and take it as a small token of what He wants to do in India. The local committees of evangelicals are struggling heroicly with the enormous task of follow-up which this work of God entails. Pray for us.

EVERETT L. CATTELL

Chhatarpur, V. P., India

Racial Integration

To the Editor:

Just a note to congratulate you on the editorial in the March 1st issue of *United Evangelical Action* on racial integration.

Too few people in the North realize that our problem is only too often one of *ratio* rather than actually racial. Also, there is no question that the NAACP is, in part, motivated by plans which pose a serious threat to our country. If they had their way, a minority would *dominate* America, rather than have a fair chance in our American society.

Also, only too often Christian leaders have confused spiritual fellowship with social fellowship. In making the two synonymous they have created *very serious problems*.

L. NELSON BELL, M.D.

Asheville, N. C.

To the Editor:

I disagree with your editorial on "Racial Integration" in which you say the Supreme Court decision is "in harmony with the constitutional guarantee of equal freedom for all citizens and with the Christian principles of equal justice and love for all men."

As a matter of fact this is a social question and the constitution has to do with political equality, not social, financial or physical equality. Men are not created equal in any manner except their equality before the law. God created men unequal and set the bounds of their habitations. Furthermore He directed Israel to discriminate by not inter-marrying with the nations around them. "Bring forth after their kind" was the basic biblical principle.

The great purpose of this "integration" is to bring about inter-marriage of the races. The NAACP succeeded in deceiving the Oregon legislature into repealing the law against racial inter-marriage. When it comes to human beings, they seem to forget all about principles used in producing superior live stock by careful breeding. Mixing children in public schools is the way to promote mixed marriages and to achieve the extinction of the white race.

DON B. CARD

Portland, Ore.

To the Editor:

Surely you do not believe "the great mass of whites and negroes in the USA are good Christians and good Americans" as stated in your editorial on "Race Integration" and appearing on page 7, March 1 issue. I question if the "great mass" are even regular church goers, but to say they are "good Christians" implies that the majority of people in the USA are born-again Christians.

Regarding the question of "Race Integration," according to the February 1956 issue of *Reader's Digest*, the National Council of Churches is advocating integration (see page 62, "The Churches' Report" by Lee Nichols and Louis Cassells).

As Christians, should we advocate or even encourage intermarriage between whites and blacks? I think not. The local church is not only part of the universal spiritual organism, but is a social organization—even the most spiritual congregations. If we draw the line at marriage, is it not safer to draw the line at the door of the local church? This should be done especially for the sake of both the good whites and good negroes and for all peoples.

COULSON SHEPHERD

New York City

[EDITOR'S NOTE: Our apologies for the "good Christians" remark. We have said many times in our columns that born-again Christians in America are a remnant people. We still believe that. What we had in mind and said very poorly is that most Americans are committed to statutory laws which are ethically Christian in their basic concept. That is why we sometimes speak of the USA as a "Christian nation," though it is not Christian in the true sense of that term.]

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Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

IMPORTANT NOTICE TO OUR READERS

With the March 1 issue of Action Magazine, we began a change over of our addressing system which will result in better service to you and more efficient operation of our Circulation Department. We wish all of this could be accomplished quickly and smoothly but we know that it will take several weeks and that some errors may occur. Your cooperation will be a real help to us, especially as follows:

1. In case of error in your name and address or any irregularity in your subscription, notify us at once sending the address label from your magazine.

2. In case of address change, send the address label from your magazine and the new address. Allow six weeks for change of address.

3. Renewal notices now will be inserted in the magazine rather than sent by mail. Use the envelope provided when it appears in your copy to renew your subscription promptly so that you will not miss a single issue.

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The State in God's Plan

JOHN MURRAY

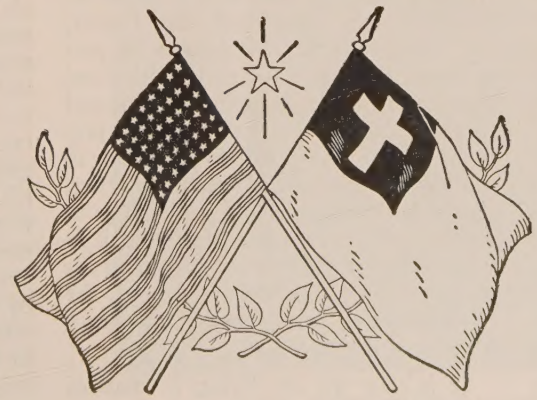
Westminster Theological Seminary, Philadelphia

THE state is a divine institution; it does not owe its origin or authority to human expedient or contract and therefore its sanction does not reside in the consent or will of the subjects. It is true that the form of government and the bounds within which a particular government wields its jurisdiction may be and often have been determined by the will and consent of the governed. At other times government has been imposed by force contrary to the will and consent of the governed, perhaps by conquest from without or by dictatorship from within. It is also true that the constitution of a particular state and the laws by which the constitution is put into effect are frequently of human devising. But the institution of civil government is of divine ordinance, and it is only because government has divine sanction that those who govern may rightfully exercise this authority and those who are governed submit to it. The civil magistrate is the minister of God and he is the minister of God for good (*cf.* Rom. 13:1-7; I Tim. 2:2; I Pet. 2:13-17). The state, therefore, is not a sinful order, though, as we shall see, sin enters into the execution of the government which the state exercises. The state as an institution is intrinsically good and it ought to promote only what is good and right.

We may not too readily take for granted that the institution of civil government would have had no relevance and would have been entirely unnecessary in a sinless world. Without question the form of civil government and the functions the civil magistrate is called upon to perform are determined to a large extent by the fact of sin and by the necessity of placing restraint upon man's sinful propensities and actions and of executing punishment upon those offences which violate public order. But it does not follow that civil government as such would be unnecessary and irrelevant in a sinless world. Regulation of life would have been necessary even in sinless and confirmed integrity. And who is to say that something akin to what we know as civil government would not have regulated and directed human relations in a perfect world? The family, for example, would have existed apart from sin, and the family presuppose dependence and subjection. There is some kind of government in the family. Again, there is evidence of a hierarchy among the angelic beings. If so, why should there not have been principality among men even if man had been confirmed in his primitive integrity?

The state, however, as we know it, is an institution ordained by God for man in his fallen condition and the fact of sin determines to a considerable extent the functions which are vested in the civil magistrate. The state has its own distinct sphere of operation and jurisdiction; it is that of guarding, maintaining, and promoting justice, order, and peace. It is the function of the civil magistrate to prevent the encroachment upon, and to guard the exercise of, the God-given liberties, rights and privileges of the citizens. And he must provide against attempts to deprive the citizens of the opportunity to discharge their divine obligations. In maintaining and promoting these ends the civil magistrate is invested with the power of the sword to restrain evil, to punish evildoers, and to promote good (*cf.* Rom. 13:3, 4; I Pet. 2:14).

It is in this light that we must assess the kind of prerogative that belongs to the civil magistrate in executing punishment upon those within his domain who are guilty of crimes and of waging war against aggressors from without. The magistrate is in this regard the minister of God in the fullest sense; he has authorization and commission from God to punish for the evildoing which falls into the category of crime. In other words, he is not only the means decreed in God's providence for the punishment of evildoers—something that may be said of every instrument, however bad, which executes the divine retribution—but he is God's instituted, authorized, and prescribed instrument for the maintenance of order and the punishment of evildoers. It is this conception of the magistrate's authority, a conception plainly demanded by the terms of Scripture teaching as cited above, that shows the fallacy of the pacifist contention. When the civil magistrate executes just judgment upon the crimes committed within the sphere of his jurisdiction, he is executing not simply God's decretive will, he is not simply the providential instrument of God's wrath, but he is fulfilling God's preceptive will and it would be a violation of his commitment not to do it. And what is true in respect of his prerogative within his domain applies also to any attempt from without, by aggression or otherwise, to interfere with the order of justice and peace which it is his commission to maintain. When one state unjustly wages war on another, military resistance on the part of the state which is the victim of aggression is nothing more than the application of the same principle by which the civil magistrate executes justice upon the violators of equity, order, and peace within his own domain. When he resists this attempt from without to disrupt the order which it is his duty to maintain, he must do this by his appointed agents, the armed forces. It is futile to maintain that the sword which the civil magistrate bears (Rom. 13:4) is not to be used against aggressors from without as well as against the violators of public order from within.



Since civil government is by divine ordinance it is the creature of God just as directly as is any other of the divinely established institutes. The state does not derive its being or authority from the individuals nor from the aggregate of individuals within a certain territory—it does not derive its authority from the will of the individual nor from the collective will of the aggre-

gate of individuals. Neither does it derive its authority from the family nor is it an application to the broader sphere of a community of families of the kind of authority which exists in the family; the state is not an extension of the family principle. And neither does the state derive its authority from the church any more than does the church owe its being to the state. All of this points to the sovereignty of the state within its own realm and it points up the independence of the state within its own well-defined sphere of jurisdiction. All of the basic institutions—the individual, the family, the church, and the state—are coordinate and complementary as creatures of God. And, because so, they are not responsible to one another. They recognize one another. In a true sense they mutually sustain one another. Each institute gratefully acknowledges the functions and prerogatives of the others, takes full advantage of the benefits accruing from the exercise of these functions and prerogatives, and discharges the obligations that are incident to the existence of the others as divine institutions. But the one is not responsible to the other as if it were the creature of that other. It is in this connection that the principle of obligation to God on the part of the state as well as on the part of the individual, the family, and the church needs to be emphasized. Too frequently the conception entertained even by Christians of the state's function and responsibility is pagan rather than Christian. Whether we wish to call civil magistracy an ordinance of common grace or not, we must not suppose that the civil magistrate in the exercise of his responsibility as magistrate is concerned simply with the natural law as distinguished from supernatural revelation. If the magistrate is invested with his authority by God and therefore responsible to God for the faithful execution of his office, the revealed will of God to the full extent of its bearing upon the proper discharge of civil magistracy must obligate him in the execution of his specific function as the minister of God. Since Scripture is the revealed will of God and since Scripture enunciates much of the will of God respecting the proper exercise of civil government, Scripture as well as the light of nature must be regulative for the civil magistrate in the performance of his magisterial functions. Scripture is God's supreme and infallible revelation for all departments of life and civil magistracy is not excluded. The inevitable conclusion is, therefore, that civil government *ought* to be executed in accordance with the principles which Scripture enunciates as the principles of good government. Only thus will the civil magistrate or, in other terms, those in whom is vested the responsibility of government be able to give a good account to Him from whom government is derived and by whom it is ordained.

The state, however, like all institutions in this world, is encompassed with sin. Every state is guilty by sin of omission and commission. No government in this world is perfect. Many governments are godless and their policies wholly inimical to the interest of the kingdom of Christ and of God. Numerous questions arise for the Christian as he contemplates such regimes and particularly when he is placed under the necessity of being subject to them. With this complex question we cannot now deal. On only one related question we may briefly reflect.

Divine institution grounds civil government and invests it with a sanction which conscience toward God must recognize (Rom. 13:5). But it is equally necessary to insist that the civil magistrate's authority is strictly circumscribed. It is here that the sinfulness which so often characterizes government finds entrance—the state usurps prerogatives which God has vested in other institutes. No subject pertaining to the theory and practice of government is more germane to our present situation than that of the limits which restrict the prerogatives of government. The state must not itself encroach upon the spheres of those other institutes—the individual, the family, the church; it is its function to *prevent* encroachment upon the liberties, rights and privileges of the citizens and therefore encroachment upon the prerogatives of those other institutes in connection with which these liberties, rights, and privileges exist. Yet it is in respect of such encroachment and usurpation that some of the greatest evils of our time have occurred and the foundations of justice, order and peace have been destroyed.

It is true we are living in days of revolutionary changes and our survival may seem to require the extension of the powers of the state. Centralization and concentration of power may appear to be the only way of securing protection against aggressive forces from without and of maintaining stability against disruptive forces from within. It is apparent that the only institution in which such power can be concentrated is the state. We must ever be ready to grant that with changing conditions and circumstances governmental regulation and action must be adapted to these new demands. No stereotyped pattern of government or of the ways in which it executes its functions will be equal to the exigencies of each new generation. It is also to be granted that at one time government may properly exercise powers which are neither necessary nor desirable at other times.

But what needs all emphasis is the necessity of vigilance by which we are ever alert to the danger of the intrusion of the state into those spheres which God has severely defined and circumscribed as those of the other institutes. Perhaps no institution is more disposed or tempted to trespass its confines than the state. The comprehensive character of its function makes it almost natural for this tendency to express itself. But for this very reason we need all the more zeal to resist that tendency. However apparent may be the necessity or however appealing may seem to be the benefit, nought can ultimately result from usurpation of prerogative and authority but the baneful captivity by which the individual, the family, and the church are made the bondservants of the state. And we end with the totalitarian state. We Christians are under the necessity of resisting every attempt at such reckless extension of the state's prerogatives. And the principal reason for resistance is that such intrusion on the part of the state is disruption of the divine order, and the advancement of the Kingdom of God in the world cannot coexist with the dissolution of the order which He has ordained. Civil government is exercised by men who are sinful and sin from the beginning has manifested itself in usurption of prerogative. At the point of investment with power there ever lurks the temptation to grab more power and to exceed the limits of divine ordinance. No task is more exacting than observance of the divine rule and our corporate responsibility requires that we be constantly jealous for the preservation and promotion of the lines of demarcation by which the several institutes of God's established order are defined and within which they must exercise their sovereignty and liberty.

They Are Slaves

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse.
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

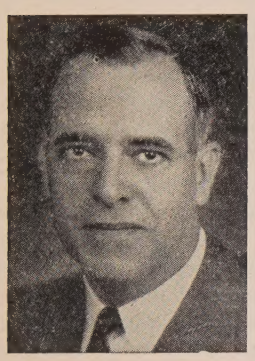
—James Russell Lowell

Citadels of the Faith -- XVIII

An Evangelical Bulwark Through the Years

GLENWOOD BLACKMORE

DURING the Minnesota State Sunday School Convention which was being held in the First Presbyterian Church, Duluth, a leading Baptist minister stood across the street from the church talking with its pastor. Looking toward the mammoth stone work and inspiring tower, he remarked, "My, what a great bulwark of faith that Church has been over the years! What a powerful influence for the Lord it has wielded." This same thought is often expressel from coast to coast by leading evangelicals.



Frederick C. Fowler

The congregation of First Church, Duluth, is of one mind and one heart —lovers of God's Word and defenders of the faith once for all delivered. There is no "modernism" or "liberalism" apparent in any of its organizations. For example, the Session is composed of thirty-five men, every one of whom is an evangelical, a born-again Christian, and ready to speak out for his Lord and Saviour. This might be expected in the light of the fact that every minister in the history of the Church has been a staunch evangelical. There have been no ministers who would compromise their Christian position by permitting anyone or anything, organization or group, to be placed ahead of the Saviour and the Book.

The church is proud of the fact that its worship services have been held without break on every Lord's Day morning and evening since its founding and that an hour for prayer, praise, and Bible study has always been held every Wednesday evening through the eighty-seven years of its history. Its members revel in singing His praises, learning His Word, and bowing in solemn prayer. There is a large group of praying members—praying for the Church's faithful ministry at home and abroad, praying for its children in fields on which the sun never sets, praying for faithful ministers and evangelists throughout the world.

At the present time, eleven young men, members of the Church, are preparing for the ministry. There is a Service flag of blue crosses arranged in the shape of a large cross on a field of white which indicates that over seventy of the children of the Church have gone out into full-time Christian service at home and abroad. In addition to other benevolent tasks, there are over twenty foreign and home missionaries who are being supported in whole or in part at the present time.

Over twenty years ago, Dr. George Arms began a radio ministry for the northland which has continued through the years. Every morning worship hour on the Lord's Day is broadcast over the NBC Station, WEBC. It reaches into the far north country as well as into the southern part of the state, east and west.

The musical program of the church is considered a true spiritual arm of its work. The leader, Mrs. Muriel Lindor, is a consecrated Christian woman who is interested only in using her talents and those of the singers to the glory of her Lord. There are three

FIRST PRESBYTERIAN CHURCH, DULUTH, MINNESOTA

choirs, the reputation of which is known throughout the territory.

The Bible School approaches six hundred in attendance each Lord's Day. Its Superintendent, Mr. J. M. Sheeks, states that it has a three-fold purpose: (1) To win souls to Christ, (2) to teach the Word, (3) to get every student to bear a true witness to the Lord. Bible memory work is emphasized. The large plant is inadequate to hold the crowds so an additional structure has been planned and is to be built as soon as possible.

Former pastors of the Church are well-known in evangelical circles: Dr. Archer Anderson, who headed the first Church School Commission of the NAE and was the first president of the NSSA; Dr. Harry Rimmer, whose national reputation as a great defender of the Word and expositor of the truth is known in every city and hamlet throughout the nation; Dr. George Arms, who went from Duluth to the great Covenant Church in Brooklyn, N. Y., and built there a sound testimony even as he had done in Duluth.

Rev. William Higgins, while living in Superior, Wisconsin, rode across Lake Superior to Duluth each week or, during the winter, drove his horse and carriage across the ice in order to establish the First Presbyterian Church. His historical diary is now on display in the Historical Department of the Presbyterian USA Church in the Witherspoon Building in Philadelphia.

Dr. Frederick Curtis Fowler is the present minister. His name is a household word among evangelicals throughout the nation. He is a graduate of Princeton University and Princeton Theological Seminary. From the very beginnings of the National Association of Evangelicals Dr. Fowler has been in the forefront of its leadership. He has served on its Board of Administration, its Executive Committee, as chairman of various Commissions and from 1950-52 was its capable and aggressive president. During his long pastorate in Pittsburgh, Pennsylvania Dr. Fowler was instrumental in organizing the local NAE group and was chairman of the Pittsburgh Billy Graham Crusade. He is a director of the POAU and other patriotic agencies. His present leadership in the NAE Commission on Evangelical Action is most effective.

Dr. Fowler unhesitatingly states his estimate of the value of the NAE to his church and to evangelicals everywhere: "I feel that the National Association of Evangelicals is the only interdenominational body which can accurately represent the evangelical position. I feel that it is the only interdenominational organization to which evangelical churches can belong without compromising their position on the deity of the Lord and the infallibility of the Word while insisting upon speaking the truth in love. It should continue to grow and be strengthened immeasurably through the years as other evangelical groups and denominations unite with it.

"The National Association of Evangelicals has tremendous value to both church and pastor. It compels both to realize, as they meet in frequent fellowship with those of other denominations, that Christ's prayer, 'That they may be one' has been answered. With the delight of Christian fellowship, faith is deepened, the spirit is uplifted, the will is strengthened and the congregation is made ready to go forth and serve the Lord more diligently. No bitterness is engendered by hating one's brethren and no betrayal is encouraged by entering into a Munich with those who do not give the Lord and His Word due honor. A lovely positive testimony to the glory of our Lord is built up and broadcast through this great Association."

First Presbyterian Church is in the heart of a city of one hundred and five thousand people. It has a membership of 1,300 and is growing with each passing year.

Denominational Associates
National Association of Evangelicals

(As of January 1956)

	(Membership)
Assemblies of God	400,000
Association of Fundamental Ministers and Churches	
Brethren in Christ Church	6,000
Christian Church of North America, Inc.	
Christian Union	15,000
The Church of God (Cleveland, Tenn.)	200.000
Church of the United Brethren in Christ	20,500
Churches of Christ in Christian Union	10,500
Congregational Methodist Church	12,500
Church By the Side of the Road	2,000
Conservative Congregational Conference	10,000
Elim Missionary Assemblies	5,000
Evangelical Free Church of America	30,000
Evangelical Mennonite Brethren Church	2,000
Evangelical Mennonite Church of North America	2,000
Evangelical Methodist Church	20,000
Evangelistic Tabernacles	2,000
Free Methodist Church of North America	51,000
General Six-Principle Baptists	280
Grace Gospel Evangelistic Association	2,000
Holiness Methodist Church	1,000
International Church of the Foursquare Gospel	88,000
International Pentecostal Assemblies	5,000
Krimmer Mennonite Brethren Conference	2,000
Mennonite Brethren Church of North America	15,000
Missionary Bands of the World, Inc.	250
Missionary Church Association	7,000
Missionary Methodist Conference	2,000
National Association of Free Will Baptists	400,000
Ohio Yearly Meeting of Friends	7,000
Oregon Yearly Meeting of Friends	6,500
Open Bible Standard Churches	27,000
Pentecostal Church of God of America	45,000
Pentecostal Holiness Church	45,000
Primitive Methodist Church of the USA	12,500
Reformed Presbyterian Church of North America	5,000
United Fundamentalist Church	1,000
United Holy Church of America	27,000
Wesleyan Methodist Church of America	35,500
New England Fellowship of Evangelical Baptists	2,000

CONFERENCES OF DENOMINATIONS

Advent Christian Church, Massachusetts Conference	5,000
Baptist General Conference of New England	3,000
California Conference of the United Brethren in Christ	600
Advent Christian Conference of New Hampshire	1,200
North Central District of the Pilgrim Holiness Church	5,000
Pacific Northwest Conference of Evangelical United Brethren Church	16,000
United Missionary Church, Indiana Conference	4,000
United Missionary Church, Ohio Conference	1,200
United Missionary Church, Michigan Conference	1,200
Western Conference of Evangelical Congregational Church	3,000

Action EDITORIAL

JAMES DeFOREST MURCH, Editor

Editorial Offices: United Evangelical Action, 111 East Fourth Street, Cincinnati 2, Ohio, U.S.A.

Because of Easter

Again Christendom is thinking *en masse* about Christ in terms of His resurrection from the dead. If we think in the pattern of Bible truth we shall all be the better for this Easter emphasis.

The victory of Christ over death identified Him as deity—the Son of God with power. Starting with the resurrection, the New Testament's redemptive interpretation of the cross can be seen in a new perspective of certainty and essentially.

The resurrection victory conveyed a more vital faith to Christ's first followers. So should it to us today—a faith that will give us a new grip on the victory that overcomes the world.

The resurrection victory broadened horizons. At Easter we look not upon a world bounded by naturalism and humanism but upon a supernatural world springing out of the rising of Jesus Christ from the dead. Men with the resurrection in their hearts have a new outlook that can surmount the pessimisms of our modern mechanized civilization and envision the better life that is to be.

The resurrection victory added unction to Christ's last words. So today we should hear Him saying with new challenge: *Go ye, bear everywhere this witness that I am Christ the Saviour of the world and lo! I am with you always in the boundlessness of eternity.*

Our Children and God

"American churches are revolutionizing religious education," says Dr. Milton J. E. Senn in a widely circulated article, "How Children Learn About God Today," in the March *Woman's Home Companion.* In the development of this thesis the learned director of the Child Study Center at Yale University proceeds to condemn authoritarian methods which would impart a rigid moralism or biblical doctrine to the rising generation.

There is nothing particularly new about the article. It is the Dewey-Thorndyke party line somewhat modified in view of its failures in the past decades. We know of no intelligent evangelical educator who would defend the distorted view of biblical education presented by Dr. Senn. We believe in teaching the Bible as a graded book and in making its doctrines live for children through new materials, methods and experiences so that Christ becomes real to them as Saviour, Helper and Friend.

Like so many other popular articles in the secular press which deal with religion it is presented in such plausible and sugar-coated terms that the average reader may be unable to detect the virus of its basic philosophy.

Evangelicals believe that the Bible is of primary importance in Christian education. Evidently Dr. Senn does not so believe. We look upon the Holy Scriptures as the means of imparting the will of God to the pupil. Thus the pupil discovers God at work in the lives of Old and New Testament characters. Here he learns all that he may rightly know of the acts and words of Christ, which knowledge is the root of all Christian life and growth. Dr. Senn and his kind look upon Bible study as of only minor importance. To them, the Bible contains only the human thought and experience of great and good men. Their experiences may or may not be of value to the pupil living in our modern day. They make pupil activities the chief element of the educational process, and introduce Bible information only to supplement activities as the process may demand. The thought of outside spiritual direction through the impact of the living Word and the work of the Holy Spirit is foreign to their belief and therefore to their educational practice.

We have before us the outline of the curriculum in an uninhibited liberal Sunday School. It promises parents to give the child "a knowledge of his religious heritage, an understanding of his world, an ability to solve his problems and an inspiration for growth into a rational, creative, devout individual."

This is to be done in the Pre-School classes by stories about "Martin and Judy." Here the child is not introduced to either God or the Bible but "through story, song and play is helped to understand his home and his friends."

In the Primary groups there are stories about "the Tuckers" designed to "help the child develop healthy emotions."

In the Junior department there is a course "containing the myths from many religions (including Christianity) which were man's first efforts to solve mysteries." Thereby the church promises to give the child "an understanding upon which religion may be built."

The Intermediates are offered the story of "the Egyptian Pharaoh who first believed in one God," under the title, "Child of the Sun." This will lead into a study of Moses.

And so on and on until the Adults are treated to "The Freedom Agenda" dealing with the nature of our liberties and their value to us today. Here political and social problems are posed which may be discussed in the light of modern world trends.

Much of the Sunday School literature prepared by the larger denominational publishing houses today for use in our churches is filled with this liberal poison and is producing a new generation of biblically illiterate and spiritually impotent persons.

What Dr. Senn and his comrades in religious education want for the child is not salvation through Christ and the attainment of the perfection which He promises, but a nondescript faith built on humanistic ethical ideals, accepting the limits of scientific knowledge and promising a rational enjoyment of a "Christian heritage."

We thank God for the National Sunday School Association and its fine group of evangelical Christian scholars upon which we can depend for leadership in promoting a distinctively biblical program of education in our homes and in our churches. Without its ministry our people might well become the victims of the liberal conspiracy to rob the rising generation of "the faith once for all delivered to the saints."

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
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Good Friday a Holiday?

Observers on Capitol Hill feel that there is little hope that a bill to establish Good Friday as a legal public holiday will be reported favorably for congressional consideration. The bill, H.R. 6338, was introduced by Congressman Clement J. Zablocki, (Dem. Wis.) an active Roman Catholic layman, and the main drive for passage of the bill has come from Catholic ranks.

Leading members of the House Judiciary subcommittee, which held hearings on the bill February 24, told the NAE Washington office that they did not expect Congress to act on this legislation.

Congressman James B. Frazier, Jr., (D., Tenn.) stated "It's a hard type of bill to get passed. Our subcommittee has about 100 bills which would provide for legal holidays and it is difficult to pick out one for special attention."

In 1941 Congress made Thanksgiving Day a legal holiday, although it had been observed in most of the states prior to that date. Armistice Day, now called Veteran's Day, was made a legal holiday in 1938, and Labor Day in 1901.

In testimony supporting the bill Mr. Zablocki said "over 80 countries officially observe this religious feast day." He also pointed out that 18 of the states observe at least a portion of Good Friday as a legal or public holiday.

New Judiciary Chairmanship

The death of Harley M. Kilgore, (D., W.V.) on February 28 left the chairmanship of the Senate Judiciary Committee to Senator James O. Eastland (D., Miss.). The new chairmanship has evoked emphatic reactions from left-wing political liberals. Americans for Democratic Action, for instance, urged immediately that Mr. Eastland be refused the chairmanship.

Senator Kilgore had been one of the few remaining old-school New Dealers in the Senate. Senator Eastland, on the other hand, comes from the extreme right of the Senate. He is a strong backer of the proposed Bricker Amendment which would prohibit treaties and executive agreements from becoming domestic law. Senator Eastland has been an ardent supporter of the McCarran-Walter Immigration Act which has been under attack by liberals in Congress. In recent months Senator Eastland has been widely publicized for his strong opposition to the Supreme Court's anti-segregation decision.

As Senator Eastland moves into the chairmanship of the Judiciary Committee it leaves a vacancy in the Democratic membership of the committee. At the time of this writing it is entirely uncertain as to who may be chosen to fill his vacancy. Liberals have been urging that Senator Lehman of New York, one of the most active liberals in the Senate, be given the place. Mr. Lehman had applied for membership last year but was rejected on the grounds that he was not a lawyer.

Education Aid

Bills which would grant federal aid to school construction have temporarily come to a standstill on Capitol Hill. On the House side, Bill H.R. 7535 is pending before the House Rules Committee.

This committee maintains that it must have further hearings before granting a rule for the debate of the bill on the floor of the House. Under the surface, however, it is generally recognized that the main problem is the threat of Congressman Powell to introduce an amendment barring the use of the funds in aiding states where there are still segregated schools. This would, of course, divide the supporters of the bill and would diminish the possibilities of its passage.

Meanwhile, on the Senate side no action has been scheduled. It is generally recognized that the Senate is waiting for action in the House before taking up the school aid matter.

The other question, and one which would almost certainly defeat the federal aid bills, is the aid-to-private-and-parochial-schools issue. Several Roman Catholic legislators have raised this question from time to time, but there has been much doubt that it would be introduced in connection with debate of the federal aid bills before the two houses of Congress.

Slander from Colombia

Monsignor Julio Caicedo Tellez, Bishop of Cali, in a recent pre-lenten speech has labeled Protestants in Colombia as a "most grave danger."

The Bishop further stated that "The most alarming (consequence) is that upon uprooting them from the Catholic faith they throw them into the abyss of unbelief, religious indifference and practical atheism."

The Bishop himself must know that this is a complete misrepresentation of the facts. Evangelical believers in Colombia are the most devout followers of their faith in Jesus Christ.

It is obvious that the Bishop recognizes this, for earlier in his address he said that he was warning the followers of the Catholic Church because of the "weak, sickly and almost dead spiritual life of the greater part of the flock committed to our care."

The Bishop further stated that "Protestants, ... foreign and nationals, who have joined themselves to communism and other leftist factions, have had no small part in political disturbances and disturbances of public order."

This is, of course, just one more attempt to associate Protestants in Colombia with left wing liberal political groups which have been actively opposing the totalitarian regime of the Colombian government.

Catholics Close Schools

The Portuguese government has taken steps to eradicate Protestantism in Portuguese East Africa. In a decree issued December 22 the Secretary General ordered that all teachers in the mission schools must have diplomas from a normal school. It is widely felt in Protestant circles that this is simply an implementation of a declaration made by the Portuguese Archbishop about two years ago stating that the Portuguese government must take steps to eradicate all Mohammedans, Communists and Protestants.

The government has limited enrollment in the normal schools to Roman Catholics. No Protestants may attend. Thus there are no graduates of the normal schools who are Protestants except for a few converts.

Prayer is certainly needed for this situation as steps are taken through appropriate channels to seek to remedy this situation.

* * *

A Teacher's Reward

Canon Dyson Hague tells of a man who was ministering to a dying soldier. The soldier wanted to leave a message to his Sunday School teacher. He said, "Tell her I die a Christian, and I have never forgotten her teaching."

He wrote the message to the teacher, and a few weeks later received a reply, the substance of which was, "God have mercy upon me! Only last month I resigned my Sunday School class, for I felt that my teaching was doing no good; and scarcely had I, through my cowardly, faithless heart, given up my appointed work, when I got a message from you telling me that my teaching had been the means of winning a soul to Christ. I am going back to my pastor at once to tell him that I will try again in Christ's name, and I will be faithful to the end."

After relating this incident, Canon Hague continues: "Oh, that I could speak with a loud voice to every Sunday School teacher in the whole world and to every parent in the Christian church, and could say: 'Teachers, teachers, parents, parents! Go on! Go on! You are sowing seed. God only knows what fruit it is bearing.'"—*The Evangelical Friend.*

EVANGELICAL NEWSFRONT

RNS AND E/P REPORTS ● UEA CORRESPONDENCE

—UNITED ACTION—

Evangelicals Protest Church-State Action

DETROIT, Mich.—Evangelicals here blocked one of the most flagrant violations of the principle of separation of church and state ever perpetuated in Greater Detroit.

The City Council of Oak Park passed a resolution asking citizens and businessmen to contribute to a city-sponsored fund to help rebuild Our Lady of Fatima Roman Catholic Church recently destroyed by fire. The Council implemented its action by asking the Mayor to appoint a Committee to head up the drive.

The Greater Detroit Evangelical Ministers' Fellowship protested the Council's action and widespread publicity was given to the incident in the Detroit press. The First Baptist Church, Oak Park, Rev. Don Rogers, pastor, acted as the representative to implement the GDEM's stand. Many expressions of agreement and appreciation poured in to the Fellowship from Catholics, Jews and Protestants in the area. The Council of Churches took no action in the matter.

Oak Park's Council rescinded its action, made a public statement to the effect that it did not intend its action to be a violation of the principle of Church-State separation and dismissed its Committee.

Evangelical Leaders Speak in Cincinnati

CINCINNATI.—Dr. Clyde W. Taylor, NAE's Secretary of Affairs in Washington, D.C., was the featured speaker at the March 8 meeting of the Greater Cincinnati Association of Evangelicals in the Covenant-First Presbyterian Church. Rev. Don Rogers, director of the Great Lakes Region of the NAE, accompanied Dr. Taylor and spoke on the regional program.

Dr. Hyman Appelman, who has been holding an evangelistic meeting for Dr. Mitchell Seidler and the Norwood Baptist Church, is to address the Evangelical ministers at the Central YMCA April 3.

Dr. John Bolten, Sr., internationally-known evangelical layman, will tell the story of his recent trip around the world with Billy Graham and his experiences in the evangelistic campaigns in the Orient, at a Laymen's Dinner at the Central YMCA April 5. He will be accompanied by Dr. J. Elwin Wright who will present the work of the World Evangelical Fellowship.

Syracuse NAE Women Have Active Program

SYRACUSE, N. Y.—The Women's Evangelical Fellowship here is carrying on an active program. Mrs. J. R. Flower spearheaded the placing of Evangelical Ads in an evening newspaper during Lent and after Easter. This project has now been turned over to the local Christian Business Men's Committee. At Hudson Falls Mrs. Flower showed the film "Nile Mother" which tells the story of the Assiout, Egypt, Orphanage. The Syracuse chapter sent 33 cartons of used clothing to World Relief Commission in New York in January. The film "Menacing Shadows," a story from Christ's Mission, was shown February 6. An NAE rally held in North Syracuse on March 19, with Dr. Clyde Taylor and the new regional director for New York, New Jersey, and Pennsylvania, Mr. Albert Taylor as featured speakers was well supported by EWF members.

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Evangelicals of India Confer at New Delhi

NEW DELHI, India.—Just preceding the Billy Graham meetings (*Action*, March 1) the Evangelical Fellowship of India held a conference in the Free Church here. Pastor Ronald Tucker was host. The registration was over four hundred, making it the largest Conference yet in EFI's short history. It was also a time of great spiritual blessing, equal if not greater than any before. Many people of the North were able to attend for the first time and as so often happens, went away enthusiastic in their appreciation for what EFI means and is doing.

While addresses of great inspiration were given by A. J. Dain, Charles Riggs, and Bob Pierce, of the Graham Team, yet the major emphasis was upon Indian speakers. Several messages were given by Rev. Paul Sudakar of Trivandrum, an evangelist with a special ministry to educated Hindus from amongst whom he was converted. Augustine Salins who is being ever more widely used in revival ministry in the churches also brought a message. In addition to reports from EFI staff members, there were two periods in which four Indian leaders spoke on: "My Burden for the Church in India." This was a high point in the Conference and revealed the hearts of a few of the great company of Indian leaders who are now greatly burdened for revival in the Church.

Many of the delegates assisted in the counselling for the Graham meetings, without whom the local number of counsellors would have been completely inadequate.

EFI on whose initiative the Church leaders of India were persuaded to invite Billy Graham to India is laboring to maintain the initiative in widening the revival movement in the country. On the one hand some of its leaders are working to continue the big city union campaign idea. At the same time a conference of Indian evangelists who are being used of God in revival is being called at the earliest possible moment for fellowship and to discuss the best and most Indian way of carrying on this movement.

—RADIO - TV—

Condemn Sale of Radio Time for Religious Use

NEW YORK—Sale or purchase of radio and television time for religious purposes was condemned by the Broadcasting and Film Commission of the National Council of Churches at its annual meeting here.

A policy statement said the churches have a responsibility to "provide high quality programs" free as a public service, while networks and stations should make "desirable broadcast time" available to them without charge.

Thus an old radio war, in which the National Association of Evangelicals and the National Religious Broadcasters won a battle for "commercial religious" time, may be renewed.

It was noted here that the radio chains of the Mutual Broadcasting System and the American Broadcasting Company now carry a total of seventeen programs paid for by religious groups. The National Broadcasting Company has indicated that it is considering the sale of radio time to Evangelist Billy Graham.

The Columbia Broadcasting System is the only network, it was said, that appears to be holding firm against the sale of time to church groups.

Among sponsors of paid religious network broadcasts are Billy Graham Evangelistic Association; Lutheran Laymen's League; Radio Bible Class; Voice of Prophecy, Inc.; Wings of Healing, Inc.; Christian Reformed Church; Dawn Bible Students Association; First Church of Christ Scientist; Highland Church of Christ; Free Methodist Church of North America; the Gospel Broadcasting Association; Church of the Nazarene.

Plan TV Adventure In Central America

SAN JOSE, Costa Rica.—To meet the challenge offered by the sudden growth of television in Latin America, a Television Commission has been established by Latin America Mission with definite plans for preaching the Gospel through this effective medium.

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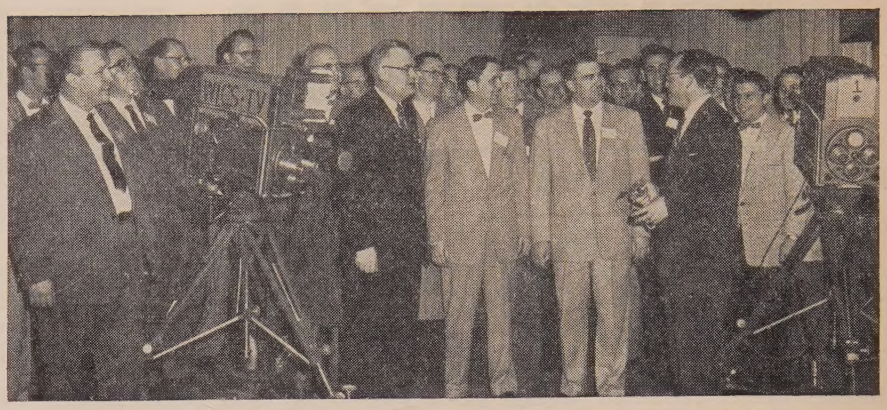

CHRISTIAN BROADCASTERS VISIT SPRINGFIELD'S WICS-TV
Churches of Christ Study and Plan for Radio-TV Advance

Nearly fifty stations are now on the air in Latin America, and new ones are opening up almost every day. They reach a tremendous audience of between five and ten million viewers who own about a million television receiving sets.

LAM studied the possibilities of a TV ministry for two years before coming to the decision that a production center, rather than an expensive local TV station, was the best strategy for the present. Plans are already drawn up for a television production wing to be added to radio station TIFC's new building in Costa Rica.

Dayton Roberts is chairman of LAM's TV Commission. Serving with him are William Brusseau of Westminster Films (Pasadena), with Horace L. Fenton, Paul Pretiz and David Solt.

Lutherans Sponsor Radio Student Training Program

ST. LOUIS, Mo.—A Radio Student Training program has been inaugurated by Concordia Theological Seminary, in cooperation with Radio Station KFUO to give radio and television training to ministerial students, especially in the field of religious broadcasting. Both the Seminary and the Station are owned and operated by The Lutheran Church—Missouri Synod. The Station is located on the campus of the Seminary.

Daily work-shop periods and weekly class lectures and demonstrations are held at KFUO where two studios, work-rooms, assembly hall, offices and recording equipment have been made available to the students and their instructor.

The course of instruction will include microphone technique, radio announcing, program types and formats, television techniques, creating radio ideas, building programs, script writing and production. The Radio Student Training ("RST") will be under the supervision of John C. Pfitzer, instructor in Speech at the Seminary. Staff members of Station KFUO will be available for daily consultation and counsel.

Churches of Christ Study, Plan Radio-TV Advance

LINCOLN, Ill.—The National Association of Christian Broadcasters (Churches of Christ) met at Lincoln and Springfield for the First Annual Radio-TV Workshop, February 16, 17. The Workshop was sponsored by Lincoln Bible Institute and WICS-TV, Springfield.

The purpose of the workshop was to develop better production methods in radio and television and to acquaint interested broadcasters with the work being done elsewhere. The NACB seeks to promote new radio and television programs on a local and national level.

The Thursday afternoon session dealt with fundamentals of religious broadcasting. An evaluation of current religious broadcasts was conducted from tapes that had been submitted and work groups were also held on the following subjects: "Effective Speaking and Writing; Religious News; Radio Variety and Drama Shows; Radio-TV Interviews; and TV Panels. Conducting these groups were men who at the present time are active in the field they discussed.

The Thursday evening program began with a banquet at the Lincoln Christian Church with V. Alex Bills, field representative, Christian Radio Mission, Pusan, Korea, as featured speaker. Following the banquet were more work groups and those interested in television adjourned to WICS-TV to observe direction and production of TV as well as the technical aspects of television, under the direction of G. B. Gordon, director of broadcasting at LBI and a member of the staff of WICS-TV.

Friday's session considered commercial television and its problems with special attention given to religious television. Workshoppers actually operated TV cameras and control equipment. Highlighting the afternoon session was an address by Melvin Schlake, executive producer of the highly successful TV program, "This Is the Life." At the evening banquet, awards were made for radio programs that had been evaluated and the results of the work groups were presented. Plans were made for Radio-TV Workshops to be presented at the North American Christian Convention May 8-10, at Louisville, Kentucky.

Foundation Formed To Undergird IBRA

STOCKHOLM, Sweden.—At a birthday party honoring Director Karl G. Ottosoon of the International Broadcasting Association his friends presented him with some 60,000 Swedish crowns (about $11,000 in American

dollars.) This consecrated business man announced that this sum would be placed in a foundation for the purpose of undergirding IBRA.

IBRA was organized in 1953 for the purpose of bringing the Pentecostal Gospel message by radio to the nations of Europe, Asia and Africa. The initial working capital was supplied entirely by Director Ottosson, a wealthy layman, who is a member of the Filadelfia Pentecostal Church in Stockholm. The new foundation will be legally related to this church to guarantee its perpetuity. It is estimated that some 150,000,000 are now being reached by the messages sent out through IBRA.

—INTER - CHURCH—

World Presbyterian Leaders To Meet Behind Iron Curtain

GENEVA—(RNS)—The executive committee of the World Presbyterian Alliance will meet in Prague, Czechoslovakia, August 7-11, it was announced here.

Dr. Marcel Pradervand, the alliance's general secretary, said the Czech Government had granted permission for the meeting.

The alliance comprises 67 Presbyterian and Reformed communions with a combined membership of more than 42,000,000 persons.

Lutherans Prepare for World Assembly in USA

MINNEAPOLIS, Minn.—(RNS)—More than 130 persons have been named to seventeen local committees to prepare for the third assembly of the Lutheran World Federation to be held here August 15-25, 1957, it was reported at the annual meeting of the National Lutheran Council.

Hundreds more soon will be asked to serve on sub-committees, Dr. E. Clifford Nelson of St. Paul, assembly director, said.

The assembly will be the largest international gathering of Lutherans ever to be held on American soil.

Plans are being made to handle up to 50,000 visitors for the assembly, Dr. Nelson said. Biggest turnout will probably be recorded at the closing rally in the new Bloomington baseball stadium on the final day of the assembly. Other major attractions will be a pageant depicting the history of American Lutheranism, an opening banquet and an outdoor picnic in a city park.

Dr. Carl E. Lund-Quist of Geneva, Switzerland, executive secretary of the LWF, said the federation is hopeful that the assembly will make a major contribution to theological discussion on the question of Christian unity.

Church unity will be considered both with regard to the relation of the Lutheran Churches to each other and to the possibility of fellowship between Lutherans and others, "particularly those in the World Council of Churches," he said.

—EVANGELISM—

Graham Has Thousands Of Converts in Orient

WASHINGTON, D.C.—Just before Billy Graham arrived for his big rally in the predominantly Roman Catholic Philippines, he got some valuable free publicity: Manila's Archbishop Rufino J. Santos warned his flock not to attend. The warning spurred more interest in Billy than the well-organized advance promotion aimed at the Philippines 700,000 Protestants. An hour before the evening rally in Manila's Rizal Memorial Football Stadium, the stands were filled, and the audience overflowed onto the football field. Many had traveled from the nearby provinces. Evangelicals had hoped for a turnout of 30,000; they got more than 40,000. Campaign workers claimed 4,470 converts. The pledge cards showed that about 30 per cent of the "decisions" were made by Catholics.

More than 30,000 persons jammed-packed one of Hong Kong's largest stadiums to listen to Billy's Gospel message. It was by far the largest religious gathering in the history of the British colony. An estimated 1,500 made "decisions for Christ." The evangelist was introduced by Hong Kong's governor, Sir Alexander Grantham. He received a thunderous ovation. Earlier Mr. Graham spoke to 200 missionaries at a luncheon arranged by the Billy Graham Crusade Committee. Just before Mr. Graham arrived there, one of his associate evangelists held daily revival meetings at a school for three consecutive nights. These meetings were attended by capacity crowds of about 3,000, and 324 conversions were reported.

Taipei, Formosa was next in Billy's schedule. Here he preached to armed forces personnel. Mme. Chiang Kai-shek, wife of the Chinese Nationalist President, was on the platform and joined in the hymn singing.

Soon after his arrival in Tokyo, Japan, three thousand members of Japan's defense forces packed Kyoritsu

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public hall to listen to the Gospel message. When Mr. Graham asked for decisions for Christ, hundreds raised their hands. Later, at the Fryar Gymnasium at Yokohama, the evangelist addressed 4,000 members of the USA armed forces stationed in the Tokyo-Yokohama area. Two hundred and seventy servicemen were reported to have accepted Christianity.

In his popular public service twenty thousand persons packed the International Stadium. An overflow crowd of 3,000 outside heard him over loud speakers. Twelve hundred were reported to have made decisions for Christ.

The meeting was believed to be the largest Christian gathering in Japan's history. In the audience was Ichiro Hatoyama, 72-year-old Christian Prime Minister of Japan. 3,600 members of the USA armed forces heard Billy at Tachikawa Airbase before departing for Korea. At Osaka 4,000 persons jammed the Nakashima public hall to hear him. Seven hundred and fifty-three made "decisions for Christ." Earlier, the evangelist spoke to 1,100 missionaries and 2,800 ministers at an all-day conference there.

—DENOMINATIONS—

Christian Reformed Membership 200,000

GRAND RAPIDS, Mich.—Membership in the Christian Reformed Church last year topped the 200,000 mark for the first time in its 99-year history, it was reported here by Dr. John Kromingha, chairman of the denomination's centennial committee.

He said the membership rose to 204,621 in 1955 as compared to 134,608 in 1947, Mr. Kromingha pointed out that this increase of 70,013 in the nine-year period represents a gain of 52 per cent over the total achieved in the Church's first 90 years.

"These are significant gains in view of the fact that the Church has never sought to recruit members at the expense of departing from its historic beliefs," he said. "The denomination, although relatively small, is now regarded as one of the world's foremost exponents of Calvinism."

There are 481 Christian Reformed churches in the United States and Canada as compared with 315 in 1947, Mr. Kromingha added.

Vacation Schools Win Many Children to Christ

DALLAS, Tex.—(RNS)—More than 500,000 children have been won to Christ through vacation Bible schools conducted by Southern Baptist teachers and workers in the last ten years, Dr. Homer L. Grice of Nashville, Tenn., said here.

Former head of the vacation Bible school department of the Southern Baptist convention, Dr. Grice spoke at a clinic attended by 400 Texas VBS workers.

He said that last year alone Southern Baptists conducted 25,458 vacation schools with a total enrolment of 1,647,000 children and 503,000 workers.

Texas Baptists had a total of 331,296 children enrolled last year, with 85,930 workers looking after them.

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Dr. Grice said the vacation Bible schools have cost the denomination $1,750,000 during the last decade.

United Presbyterians Set Record in Giving

PITTSBURGH, Pa.—(RNS)—Record gifts to benevolences and current expenses were made by members of the United Presbyterian Church in 1955.

Reports to the denomination's General Committee on Stewardship, in session here, showed a grand total to all causes last year of $15,823,181.

Contributions to the official missionary budget amounted to $1,720,676. This represents a 13.58 per cent overpayment of pledges.

Gifts to all benevolences, including missions, totalled $3,370,052, also a new record. Contributions to congregational expenses in 1955 reached $12,453,129, an all-time high.

Per capita giving to all causes was $64.59, another record.

Reports received thus far from congregations throughout the country show missionary pledges for 1956 of $1,695,000. This is 11.88 per cent above pledges received for 1955.

Missouri Synod Gets Race Tolerance Award

ST. LOUIS, Mo.—(RNS)—The Lutheran Church—Missouri Synod was presented with the 1956 National Award for the Advancement of Racial Tolerance by the Women's Research Guild at a ceremony here.

The award was in recognition of the Synod's "furthering of racial understanding by outstanding and dramatic portrayals in its TV series 'This Is the Life,' and its Christian teachings and practices."

Dr. John W. Behnken, president of the Synod, accepted the award from Mrs. Whately L. Chandler, an official of the guild founded in 1944 to conduct research on matters of interest to women of the nation.

"This Is the Life," filmed dramatizations of the problems of average people and how they can be solved through faith, is televised by 284 stations every week.

Free Church Launches S. S. Expansion Program

MINNEAPOLIS, Minn.—A three-year "program of progress" aimed at doubling the Sunday school enrolment of the Evangelical Free Church of America was launched here.

The denomination's annual Sunday school conference set the goal at 75,000 students. Last year's enrolment was 38,000.

The program also will seek to double the size of the Sunday school teaching staff—from 5,000 to 10,000—and to add 75 new Sunday schools.

The effort will come to a climax in 1959 when the Free Church celebrates its 75th anniversary.

ELC Lutherans Plan Bible Study Program

MINNEAPOLIS, Minn.—(RNS)—Plans for simultaneous Bible study in each of the 2,700 congregations of the Evangelical Lutheran Church (ELC) have been set up by Rev. Con-

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2. Teaching For Results stresses specific aims in Christian teaching. One chapter covers testing effectiveness of techniques. Examples illustrate basic principles. This new college and seminary text can be very helpful to ministers and teachers. Dr. Findley B. Edge, author, is professor of religious education, Southern Baptist Theological Seminary. **$3.00**

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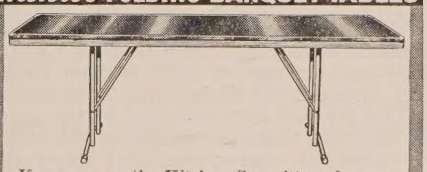

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rad M. Thompson, ELC evangelism director.

Mr. Thompson called the Bible study emphasis necessary for effective evangelism, particularly in a day when Christianity's very popularity among the masses dangerously camouflages the Gospel, takes away the offensive of the Cross and makes the foolishness of preaching a misnomer."

He stressed the need to mobilize ELC laymen "for more effective in-reach and outreach," predicting that Bible-centered evangelism will bring lay Christians "down from their perch in the grandstand and send them out into the arena as gossipers of the Gospel."

"God needs more than platform giants," Mr. Tohmpson said. "We need an intense preoccupation with individuals, person-to-person evangelism." This program needs again to become central in congregational life, he added.

He warned that effective evangelism cannot be carried out by congregations concerned more with the prestige and pride of "crowded churches and sparkling new parish houses and church buildings."

Conservative Baptists Plan Meet in Brooklyn

CHICAGO.—The Thirteenth Annual Fellowship of Conservative Baptists will be held in the Baptist Temple, Brooklyn, New York, May 23 to 29. An interesting and varied program is being prepared by Dr. W. Theodore Taylor, General Chairman, and his committee. The chairman of local arrangements is Dr. Russell G. Jones.

GARB's Annual Meet Scheduled for Seattle

CHICAGO.—For the first time in their history, General Association of Regular Baptists will travel to the Pacific Northwest for their annual conference. Target for the 25th annual meeting to be held June 25-28 this year, is the city of Seattle. The general theme of the conference will be "The Second Coming of Christ." All sessions will be held in the Moore theater building located at Second and Virginia Streets. Principal evening speakers will be Dr. H. O. Van Gilder, Sr. of Oakland, California; Rev. Harry Ketcham, Waterloo, Iowa; Rev. E. A. Lockerbie, Brooklyn, New York, and Rev. Wilbur C. Rooke, Gary, Indiana. The work of the Association's approved schools and mission agencies will also be featured.

—WORLD-WIDE—

Scripture Sales Rising in Japan

TOKYO—(RNS)—Sales of Bibles, New Testaments, and Scripture portions in Japan last year totaled 1,872,313—an increase of 550,000 over 1954, the Japan Bible Society reported here.

The biggest increase was in the sale of Bible portions—from 860,970 in 1954 to 1,307,221 last year. But sales of complete Bibles more than doubled, jumping from 41,008 in 1954 to 89,016 in 1955.

New Testament sales rose from 415,909 to 473,042.

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Communists Reorganize Anti-Religious Efforts

ROME, Italy.—(E/P)—Anti-religious efforts have been intensified in the Soviet Union during recent months, according to the Russian Pontifical College in Rome. The Russian Pontifical College in Rome is training students for a future Byzantine Rite apostolate in Russia. It keeps in close touch with developments in the Soviet Union, and reports that the Anti-Religious Museum in Leningrad has been reorganized with branches being established in every province, each branch being capable of training at least 300 atheistic agents. Since Russia has some 220 provinces, this would mean that some 66,000 specialists in anti-religious propaganda are to be trained, or about one to every 3,000 Russians. The college also reported that some 300 new anti-religious booklets have been issued in Russia, and that atheistic propaganda will be stepped up in the schools.

Estimate World Jewish Population 11, 908,443

NEW YORK—(RNS)—The world Jewish population increased 58,557 in 1955 to a total of 11,908,443 or 0.4 per cent of the world population of 2,500,000,000 according to the 57th annual *American Jewish Year Book* published here by the American Jewish Committee.

The United States continues to have the largest Jewish population of any nation, with 5,200,000 or 3.1 per cent of its 165,248,000 total the yearbook said.

After the USA come the Soviet Union with an estimated 2,000,000; Israel with 1,550,958; England with 450,000; and Argentina with 360,000. Canada has 230,000.

Distribution of the Jewish population by continents is given as North and South America 6,062,362; Europe (including Asiatic USSR and Turkey) 3,442,627; Asia 1,684,454; Africa 660,750; and Australia-New Zealand 58,250.

New York has the largest Jewish population of any city in the world —2,050,000—although the number of Jews decreased by 80,000 during the year as the result of a movement to the suburbs.

Communist Plans to Break German Church

BERLIN, Germany—(NLC)—Lutheran churches in East Germany face a new crisis as Communist authorities step up their anti-Church propaganda, continue to undercut the Church's material basis, and strive to drive wedges between East and West German church leaders by threats against those in their Zone and accusations against those in the West.

According to *Christ und Welt,* West German Protestant weekly, the increased distribution of atheistic propaganda material, cutting of financial support to churches, recently renewed arrests of church workers, and constantly increasing threats uttered by Communist leaders, amount to an anti-Church campaign "even more radical" than experienced in 1953 prior to the June riots in East Germany.

Christ und Welt claimed that the Communist aim is to separate East

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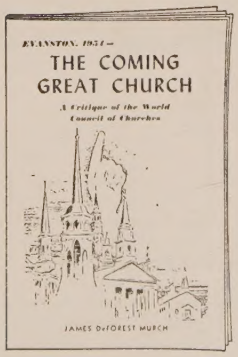

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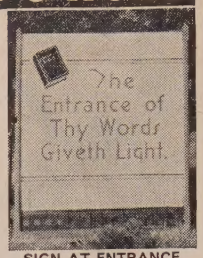

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German churches from their Evangelical sister churches in the West in order to create an independent Church led by a handful of men obedient to the Communist regime. Other newspapers, including the independent West Berlin daily *Der Tagesspiegel* seem to concur in this analysis.

Reporting on a recent meeting of Church and State representatives in the East German Ministry of Internal Affairs at Pankow, near Berlin, *Der Tagesspiegel* featured a front-page banner-line, "Pankow Threatens Unity of the Evangelical Church."

According to the report, the tensions which have steadily grown since the arrest in January of fifteen leading officials of the Evangelical Railway Mission in East Germany reached a climax at this meeting when Karl Maron, the Communist Minister of Internal Affairs, charged "abuse of church institutions in favor of the aggressive, anti-peace policy of the NATO powers."

These charges were immediately refuted by the regional bishop of East Germany and representatives of the central office of the Evangelical Church in Germany, who in turn complained about increasing difficulties encountered by churchmen in the East Zone, the newspaper explained.

However, the Communist cabinet member persisted in charging that church institutions are used by "Prussian junkers and other agents for purposes threatening the security of the (East) German Democratic Republic," warned of the "serious consequences," and maintained that "only a positive attitude of the church offices toward the Democratic Republic, its peace policy and laws," could secure good Church-State relations.

PERSONALIA

John Andrews, deputation secretary of the Greater Europe Mission, was recently elected executive manager of the Winona Lake Christian Assembly, world's largest Bible Conference.

Gen. William K. Harrison will be the principal speaker at the eighth annual Easter Sunrise Service in Pasadena's famed Rose Bowl.

Guy Archer Weniger, pastor of Foothill Boulevard Baptist Church, San Francisco, Calif., recently toured the Middle East, the trip being the gift of his growing congregation.

Ernest Gordon, who was for many years a contributing editor of the *Sunday School Times,* passed to his reward February 10, at the age of 89. Dr. Gordon was the author of many books among which were *The Leaven of the Sadducees,* and *The Wrecking of the Eighteenth Amendment.*

Mabel Bruce, the first woman doctor appointed by the Conservative Baptist Foreign Mission Society, goes to West Pakistan to work among the Muslim women of that land.

D. Leroy Sanders, president of the Greater Cincinnati Association of Evangelicals and pastor of the First Christian Assembly there, has just returned from an extensive tour through the Mediterranean lands, Europe and the Middle East.
ment.